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τὸν ἀγῶνα ἀγωνίζεται, οὐχ ὡς ἀδικοῦντα ἐλπίζων ἀποδείξειν, ἀλλ' ὡς ἀργύριον παρ' ἐμοῦ λήψεσθαι προσδοκῶν. The feeling of unreality is, of course, hovering about the whole sentence and the alleged occasion of all the conditions contained in these protases is denied. Nicomachus did *not* desire to make money *under those circumstances*, inasmuch as those circumstances never existed. The sentence is similar to Dem. iv. 1 cited by Professor Goodwin in *Moods and Tenses* 510, 511.

I should deny, then, the existence in Greek of the combination of a simple past condition of the so-called "logical" form and a potential indicative apodosis where the condition is not dependent in thought on some hypothesis expressed or implied by virtue of which the truth of the simple condition under those unreal circumstances is denied.

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## PROPERTIUS II. xii. 18

Si puer est alio traice puella tuo

I have to suggest an emendation of this celebrated corrupt passage, which appears to have a good deal of intrinsic probability, but which is rather disconcerting to those who maintain the general integrity of the MSS tradition for Propertius. When, in my text of 1901, I conjectured

Si puer est, animo traice, puella, tuo

(taking *animo . . . tuo* as a dative of place whither) what partly moved me was the desideration of something to restore the ordinary idiom of the Latin pentameter, a distribution of the substantive and epithet pair between the two hemistichs. I do not now defend that reading, nor touch the question whether *traicere* could ever suffer a crasis analogous to that of *deicere* and *reicere*. For the desired idiom in metrical structure can be got by a change that is paleographically very slight, namely, *trāite* for *traice*:

Si puer est *alio tramite* puella tuo

So far we have a (hypothetically) sound core amidst the corruption, from which one may extend the repair of the verse.

Next, for the beginning: *si pudor est* in V is, I believe, a clever conjecture by a humanist, satisfactory in sense, but highly unlikely to have been corrupted into *si puer est*. The word *est* is probably sound: a third-person verb, conflicting with the apparent run of the sentence, is not a likely interpolation. What I conjecture that the copyist of N (and whatever other coeval representative of the tradition there may have been besides N) had before him, is

*su per est alio tramite.*

I presume the page was mutilated at this line: if Mr. Richmond's inquiry into the pagination of this archetype should lead him to conclude that by its position the line was peculiarly liable to mutilation, that would be a welcome confirmation; but, after all, a hole, or a blot, or a fault in the texture of the skin may occur anywhere. However, if *si puer est* was an attempt to make meter, and sense—of a sort—out of *su per est*, *su per est* itself was evidently the relics of an original

Quod superest, alio tramite

*trames* is a favorite word with Propertius:

et datur inculto *tramite* dura quies —I. xviii. 28.

qua facit assiduo *tramite* vulgus iter —III. xvi. 26.

Clitumnus ab Umbro

*tramite* —III. xxii. 24.

and lastly

et si forte meo *tramite* quaeris avem —III. xiii. 44.

Three of these passages show *tramite* in the (natural) metrical position with regard to its epithet, which I seek to introduce in II. xii. 18. They also show that the word is not of precise significance, though it is idiomatic (so three times in Virgil) of hill country; in Ovid *Fasti* iii. 13 it means the slope of a river bank; but from the instance

qua facit assiduo *tramite* vulgus iter

it appears that *alio tramite* can be merely a poetical variation for *alio loco*, *alibi*.

What, then, does the poet invite Love to do “for the future, in other walks”? The most currently accepted emendations bring in *bella* or *tela*; but the double metaphor of wings and warfare has been exhausted by the artful chiasmic pair of couplets 13–16:

in me *tela* manent, manet et puerilis imago:  
sed certe *pennas* perdidit ille suas;  
*evolat*, ei! nostro quoniam de pectore nusquam,  
assiduusque meo sanguine *bella* gerit

If the (premiss or) question is

quid tibi iucundum est *siccis habitare* medullis?

we may expect the figure of *thirst* and of *locality* to appear in the (conclusion or) invitation.

Now, Sannazaro, in general a most sedulous ape of Propertius, in a poem which contains plenty of other manifest imitations, has this line:

i precor atque alio flumine *pelle sitim*  
—*Elegiarum*, lib. i. v. 12, ad Iulium Senensem exulem.

It would be like Sannazaro to soften down *alio tramite* into *alio flumine*; but Propertius did not scruple to translate Leonidas'

καὶ εἰ πετεῖνὰ διώκων  
ἰξεύτης ἦκεις τοῦθ' ὑπὸ δισσὸν ὄρος —A. P. ix. 337.

by

et si forte meo tramite quaeris avem —III. xiii. 44.

For the matter of sense, just as *alio tramite* suits *habitare*, so *pelle sitim* is a natural enough sequel to *siccis medullis*; paleographically, one must suppose either that *sitim* was perverted into *situo*, and then *si* excised as meaningless; or that *si* accidentally disappeared by puncture or erasure. The phrase *pellere sitim* is defended by Stat. *Theb.* v. 1: *postquam pulsa sitis*. In suggesting, then, that Propertius wrote

quod superest alio tramite pelle sitim

I am aware that large postulates are necessary—grave damage to the archetype, and stupid patching by copyists: for *puella* can only be accounted for as an aftergrowth upon *puer*, error upon error. But there are places, even in authors whose texts rest on sound tradition, that call for fire and steel.

Sannazaro's elegy<sup>1</sup> must have been composed before 1501, for he writes not as an exile himself. But what manuscript of Propertius may he have worked upon?

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GLASGOW  
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### ΚΛΟΤΟΠΕΥΕΙΝ

νῦν δὲ μνησώμεθα χάρμης  
αἰψα μάλ'. οὐ γὰρ χρὴ κλοτοπεύειν ἐνθάδ' ἔντας  
οὐδὲ διατρίβειν· ἔτι γὰρ μέγα ἔργον ἀρεκτον.

—Hom. T. 148 ff.

It is unnecessary to refer to the ancient and modern attempts to explain this word, since nothing satisfactory has been offered. I suggest *χρὴ (ἐ)κλοτυπεύειν*.

Let us first consider the form. We get by this change, instead of a monstrosity for which no plausible etymology can be suggested, a good epic word; for, though the compound in *ἐκ-* is not used by Homer, it is found in Hesiod *Sc.* 44. The change was produced by a metathesis of *τ* and *λ*, and *κλοτυπεύειν* was further changed to *κλοτοπεύειν* through the analogy of *ἡπερ-οπεύειν*. The association with *ἡπεροπεύειν* is confirmed by

<sup>1</sup> The edition I quote from is by Peter Horst, Coloniae MDCCCLXXXVII.